

The Brooklyn Jewish Center Review

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IS 50 YEARS OLD

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NEWS OF THE MONTH

A MESSAGE TO THE MEMBERSHIP OF THE BROOKLYN JEWISH CENTER

BY RABBI ISRAEL H. LEVINTHAL

WOULD that it were possible for me to see each one of our Center members personally, so that I could tell them, in the most emphatic manner possible, the need for our Educational Building campaign.

In the twenty-five years of our existence we have entirely outgrown our facilities because of the great demands made upon us.

For years we have appealed to the community to realize the need of a Jewish education for their children. Today, at last, our efforts seem to bear fruit, for hundreds of parents bring their children to our various schools. But, this year, we had to say to dozens of such parents that we could not admit their children for lack of space. The same situation applies to our daily Hebrew school, to our Academy, and to our Sunday School.

Men and women from all over the city come to our library for research and study, but we cannot accommodate them all. . . . We have developed a fine program of clubs for our young. Here, again, we suffer from lack of facilities. . . . We have our Institute of Jewish Studies for Adults, which I believe to be one of the finest in the country. Yet, it is almost pitiful to see the accommodations that we have to offer these eager students.

We need a building that shall be erected solely to offer excellent educational facilities for young and old.

We must take advantage now, when people want Jewish education, when the Jewish consciousness has finally been aroused and, above all, when we have, thank God, so many of our young men returning from the battlefields who can be won to a greater interest in Jewish thought and Jewish life.

I want to appeal to you as strongly as I possibly can to rally to this cause and to respond in as liberal a fashion as is only possible. Let us make the celebration of our Twenty-fifth Anniversary a real and worthy celebration by dedicating the event to an expansion of our efforts to strengthen and promote Jewish life in our community and throughout the land.

ISRAEL H. LEVINTHAL

WE GO FORWARD

AS A welcome change from the steady accumulation of disaster and defeat which has been the portion of the Jewish people in their goal for the establishment of a Jewish Commonwealth in Palestine, two events will serve to strengthen our morale and stimulate our determination to achieve this goal. The action of the Foreign Relations Committees, both in the Senate and in the House of Representatives, in adopting a resolution urging the establishment of such a Commonwealth, is a long-needed tonic, on the subjective side, as well as a most significant step forward, objectively. It is truly said that "hope deferred maketh the heart sick"; and the Jewish heart has had more than its share of such illness.

The resolution commends the interest shown by the President of the United States in the solution of the problem raised by the persecution of Jews in Europe. It urges that the United States shall use its good offices with England, as the mandatory power, to open Palestine to the free entry of Jews so that the potentialities of the country may be developed to the fullest degree and that the Jews "may freely proceed with the up-building of Palestine as the Jewish national home, and in association with all elements of the population, establish Palestine as a democratic commonwealth in which all men, regardless of race or creed, shall have equal rights."

The debate on the resolution was historic for more than one reason. The opposition of President Truman to the passage of the resolution at the present time, as expressed on his behalf by Senator Connolly, must be viewed in the light of circumstances. Thus viewed, it can be shorn of some, at least, of its unflattering connotations—unflattering, that is, to the President. His sponsorship of the Anglo-American Commission on Inquiry

was originally unfortunate as an example of submission to specious logic, in an otherwise praiseworthy desire for international cooperation on international problems. The same specious logic probably made it seem to the President necessary to emphasize the importance of the Commission and its primacy in the consideration of the over-all problem. We say this in all friendliness to Mr. Truman and in recognition of his previously helpful attitude. It should be noted for the record, however, that senators were publicly less chary of the President's feelings. Senator Wagner put it thus: "We want the members of the Committee to have discretion in their methods. We want the members of the Committee to have discretion in devising the quickest possible means in fulfilling the promises already made for Palestine. But we do not want the Committee to have the discretion to make its own decisions on matters of fundamental policy. We do not want the Committee to recast promises or re-formulate objectives."

History often repeats itself. Here, too, with distasteful repetitive monotony, history re-wrote an old chapter. In 1922, when the Treaty of San Remo, incorporating the mandate, was under consideration in the Senate Foreign Relations Committee on the question of the United States' ratification thereof, a group of Jews, ignorant of the history of, and unfaithful to the needs and interests of, their people, appeared before the Committee in opposition to such ratification. A generation later, the same kind of Jew appeared before the same Committee in opposition to the contemporary resolution. It will be more accurate to call them a worse kind of Jew, for in the intervening two decades, six million Jews have been slaughtered and the position of the Jewish people has otherwise terribly deteriorated, principally because of the

landlessness of the Jewish people. These intransigent opponents of the Commonwealth have forgotten nothing and have learned nothing. The tragedy is that the penalty for their bourbonism falls, not upon themselves, but upon people in whose name they dare to speak in a manner and at a time which constitutes a direct betrayal of the people. The representatives of this class paraded before the Foreign Relations Committees the stock arguments of their deficient intellectual processes.

It was apparent that to those who will not read the pages of history, written in the blood of European Jewry, neither intellect nor good faith can be deterrents to a sophistry which, in the first instance, is self-seeking and, in the last analysis, indecent beyond adequate characterization.

There is a British parallel to the intransigency of these American Jews. It is reported that, in a debate in the House of Lords, Viscount Samuels told the noble members that it was a mistake on the part of Zionists to ask for a Jewish state. Viscount Samuels will be remembered in history as the first British High Commissioner for Palestine under the Mandate. He will also be remembered as the High Commissioner under whose administration Transjordan was cut off from Palestine proper. He will further be remembered in history—and not too favorably—as the first Jewish Governor of Palestine since the beginning of the *diaspora* and as the one who, having an opportunity, both as a Briton and as a Jew, to forward the historic destiny of his people, failed miserably in his duty, not only to them but to the highest standards of international morality. Obviously, to a Jew of this peculiarly unattractive type, it matters little on what side of the Atlantic he may live. All that seems to matter is that the problems of disadvantaged Jews shall not obtrude themselves on the notice of the world

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

PRESERVERS OF LIFE

IN the Biblical story of Joseph, which we have been reading at the Synagogue services during the last few weeks, there is one statement made by Joseph to his brethren which ought to express the thoughts and feelings of all American Jews today. When Joseph reveals himself to his brothers he evaluates the miracle of his presence and his success in Egypt in these words: "*Ki Le'michvah Shelochani Elohem Lifnechem*," "For it was to be a preserver of life that God sent me before you!"

What a fine appreciation of his destiny is here shown by Joseph. Because he lives and thrives in a land of plenty, while his brethren are starving, is more reason for him to show his gratitude by becoming the preserver of their lives in this time of their need.

Like Joseph of old, we Jews of America are fortunate in that our lot is cast in a land of good and plenty. While the war has brought us certain discomforts, we can be thankful that our cities and homes are intact, that our places of business are continuing to function, nay, more—that in common with all our fellow citizens, we are enjoying the fruits of victory, evident in the prosperity and happiness so many of us possess.

But how shall we regard this blessing which God has granted to us? Shall we take it in an egotistic spirit, feeling that we have won it through our own efforts or virtues, or shall we regard our good fortune in the spirit of Joseph, "For it was to be a preserver of life that God sent me before you!" This is the challenge that comes to all American Jews in these sad and tragic days in the lives of our people beyond the United States.

Just a few weeks ago there assembled in Atlantic City the leaders of the American Jewish communities. There the heart-rending cry of our starving, tortured, homeless brethren across the sea was heard in all its agony. It is to the everlasting credit of these leaders of American Jewry

that they immediately responded in a fashion which showed that they appreciated the historic role which our people must play today as "a preserver of Jewish life." The sum of one hundred million dollars—the largest sum the Jews of America ever undertook to raise—is the goal which they have set for us in the coming year as our share in this noble effort to preserve Jewish life in Europe and the life and hope of the Jewish people in Palestine.

Knowing the calibre of the men and women of our Brooklyn Jewish Center, I know that this campaign meets with the heart-felt approval of every man, woman and child in our institution; and I am confident that the answer of Joseph in Egypt will be our answer to the cry that comes to us from our brethren abroad.

But these words of Joseph have also an added significance. Today, when not

only the body of the Jew in European lands has been crushed, but also his spirit, when all the cultural and spiritual centers of European Jewry have been destroyed, we Jews in America must become the preservers of our people's spiritual heritage. When we build synagogues and schools, academies and seminaries, we are not only providing for our immediate needs but we are providing centers for the Jewish Soul throughout the world. They are to carry on the work which the European institutions performed with such distinction and glory before the devilish hands of human monsters destroyed them.

This thought gives greater meaning to the effort now undertaken by our own institution to erect an additional structure to serve as an Education and Cultural Center for the expanded program in Jewish education which we want to develop for young and old.

The future of Jewish life abroad, in Palestine and also here in America, will depend—above all else—whether or not we, like Joseph, will understand that it was to be a preserver of life that God had sent us here before our brethren.

Israel H. Perutthal

WE GO FORWARD

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and, thus, possibly (as these Jews fear), undermine the high place and the material well-being of these dissident Jews.

The Archbishop of Canterbury is also reported to be in opposition to the Commonwealth, particularly as it is alleged to affect the interests of the Arab inhabitants. It is a curious partnership which finds a Jew and the chief primate of the Christian Church in England ranged together against a measure which has won the approval of the world's conscience. It is a sad and bitter commentary on the lack of clear thinking concerning world affairs, and a sorry augury for the future, that such a partnership can exist and can exercise authority and weight in international deliberations.

The adoption of the resolution was pressed not only on the ground of the

needs of Jews, but on another high plane which linked affirmative action with respect to the Commonwealth to the reconstruction of a decent world. Senator Wagner called Palestine "a symbol of the faith of the great nations, . . . a test of the integrity and conscience of mankind."

Jewish life has been dark beyond the powers of a Hogarth to picture, or a Dante to describe, or a Job to bemoan. We are entitled to hope that the passage of this resolution is the first step forward to a brighter future, not only for our afflicted brethren but, by way of example, for all the peoples of the world who suffer needlessly and causelessly and who rely for an ending of their tribulations upon the better conscience of mankind.

— WILLIAM I. SIEGEL

"Camerado, this is no book,
Who touches this, touches a man. . ."

—WALT WHITMAN

The Book That Inspired a People Was Written 50 Years Ago

HERZL'S "THE JEWISH STATE" IS 50 YEARS OLD

By ALFRED WERNER

AFTER every war there is usually a strong tendency to overestimate the power of the sword and to belittle the influence of the word. Mankind often forgets that it was certain individual books that ushered in the greatest of all revolutions, from such products of religious fervor as the Bible or the Koran to secular volumes like Rousseau's "Le Contrat Social," or Marx's "Capital." Even "Mein Kampf" must not be excluded from our observations, for dictated by the Devil himself, as it must have been, it was instrumental in launching the most devastating of all ideological wars.

In this category of history-making books also belong Theodor Herzl's "The Jewish State," a small volume of less than 40,000 words. Only five decades have passed since it was written, a comparatively short time, since historians must think in terms of centuries, yet Herzl's "Utopia" has adopted more realistic features than most of the dreams conceived in that era. Where, in 1895, there were only a handful of courageous Jewish agricultural settlers, plus several thousands of alms-receiving *halukkab*-Jews in what was Turkey's most backward province, there is now a flourishing Jewish community that turned Palestine into the Middle East's most progressive territory. Even the *de jure* recognition of Palestine as a Jewish homeland may not be as remote as some pessimists are inclined to think. In any event, as this article goes to press, the Senate Foreign Relations Committee, by a vote of 17 to 1, approved a resolution urgently calling on the United States to "use its good offices" to the end that Palestine be opened for the free entry of Jews. "It is appropriate and timely for the Congress," said Senator Wagner, one of the sponsors of the resolution, "to give expression to its views on the need for the restoration of Palestine as the Jewish national homeland."

Surprisingly, our Jewish-born novelists and dramatists who travel to the remotest places in their search for topics, failed to avail themselves of a subject so thrilling as the short, but most eventful life of Theodor Herzl. Indeed, what a

subject for a story-teller! He might start his flight of fantasy by contemplating the well-known portrait, showing the man with the fine head, the piercing eyes, the black, well-tended beard and the stylish frock coat staring into the future on the Rhine bridge at Basle, visualizing the Old-New Land. But how had he come to be there? A flashback leads us to Vienna. Herzl achieved, as a rather young man, what was the dream of many literati: he became an editor of the *Neue Freie Presse*, at that time the most respected of all dailies in Central Europe. He was a celebrated prose-writer. Israel Zangwill said that Herzl's essays were "unsurpassed since Heine," and Stefan Zweig remarked that he had read all of Herzl's essays ever since he had been able to read at all: "They served to educate me. Even today—for early impressions are deep and ineradicable—I remember almost every one of his *feuilletons* as distinctly as the first poems of Rilke and Hofmannsthal." As a playwright, Herzl was not without success. Max Nordau, usually a stern critic, thought that "if he (Herzl) could have concentrated on his art, he would have risen high in German literature, and would have won front rank."

But in 1895, when he was thirty-five, Herzl suddenly stopped to "concentrate on his art." It is related that Siddharta renounced his princehood and became Buddha after having encountered, outside the palace, poverty, sickness and death. As for Herzl, he described, in his reports to the *Neue Freie Presse*, the event that was to change his outlook on life completely. The scene took place on the grounds of the *Ecole Militaire* in Paris, in January, 1895:

"At nine o'clock the great open court was filled with a detachment of troops in square formation: five thousand men in all. In the center a general sat on horseback. A few minutes after nine Dreyfus was led forth. He was dressed in his cap-

tain's uniform. Four men conducted him before the general. The latter said: 'Alfred Dreyfus, you are unworthy to bear arms. In the name of the French Republic I degrade you from your rank. Let the sentence be carried out.' Here Dreyfus lifted his right arm and called out: 'I declare and solemnly swear that you are degrading an innocent man. *Vive la France!*'" In his dispatch the correspondent, Herzl, stated that Dreyfus marched "like a man who knows himself to be innocent." Herzl never forgot the shouts of the crowd—"A mort les Juifs!" Several years later, he still remembered them: "The Dreyfus case," he wrote, "embodies more than a judicial error: it embodies the desire of the vast majority of the French to condemn a Jew, and to condemn all Jews in this one Jew. 'Death to the Jews!' howled the mob, as the decorations were being ripped from the captain's coat . . . Where? In France. In republican, modern, civilized France, a hundred years after the Declaration of the Rights of Man. The French people, or at any rate the greater part of the French people, does not want to extend the rights of man to Jews. The edict of the great Revolution has been revoked."

In that instance, grief made Herzl exaggerate the facts. Actually, France was split into two camps, the Dreyfusards and the anti-Dreyfusards, and some of the noblest Frenchmen risked their careers, even their freedom, to fight in behalf of the innocent Jewish officer. The France of 1895 was not as sick as, for instance, the Germany of 1935. But as a diagnostician, Herzl diagnosed the sickness correctly. The symptoms were the same in either case; it was just a question of degree. There were other Jewish journalists who witnessed the captain's degradation and heard him shout, "I am innocent!"; but they failed to grasp the fact

that it was not the outcry of an individual, *per se* unimportant, but the sigh of millions of frightened people, some living in the invisible and rather comfortable ghettos of Berlin, Vienna, Paris and London, others in the more real ghettos of Tsarist Russia, Roumania, and other eastern European countries.

Herzl's genius understood the message, carried in that Jewish officer's protest. Throughout the year 1895 Herzl pondered over a therapy for that disease, anti-Semitism, which disturbed the peace of millions of human beings. The solution which he found was obvious and simple: the Jews must have a state of their own, like all other nations. For the Jews *are* a nation, though scattered all over the globe. He discussed the idea—previously conceived by Moses Hess, Judah Loeb Pinsker, and others, but forgotten in the course of time—with some leading Jews of the era, like Baron de Hirsch and the chief rabbis of Paris and Vienna, Zadoc Kahn and Moritz Guedemann, respectively. These men disliked the plan; Baron de Hirsch was skeptical. The great philanthropist preferred to see the Jews settle as individuals, not as a group, in various sparsely populated overseas countries. Herzl's employers, the publishers of the *Neue Freie Presse*, were frightened: "Your idea is frightening," said Moritz Benedikt; "it is like a boomerang which may recoil on you." Franz Bacher regarded Zionism as a "misfortune," while anti-Semitism seemed to him a "transitory" though "uncomfortable" movement.

On the other hand, Herzl found at least two Jews who understood him immediately and who were ready to support his enterprise with all of their power. One he met in Paris. It was Max Nordau, the famous German writer. Though Nordau had been for a long time alienated from Judaism, Herzl now encountered from him a "lightning-like understanding." In London Herzl met Israel Zangwill, the author of "Children of the Ghetto," who helped him spread his ideas in the British capital.

After this hegira through Western Europe, Herzl returned to Vienna, at the end of November, 1895, determined to put his vision down on paper. This was to be his immortal book, "The Jewish State." He could make use of a diary he

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EPISODE ON A TRAIN

By RUTH GAL

WAS on the train, headed for a little camp just outside the city. It was toward the end of the week, and the coach was fairly crowded, but I managed to locate a seat next to a nicely-dressed girl about my own age. She smiled as I sat down, but didn't venture any conversation. I suppose she thought that she would leave that to me, but I really didn't feel up to it. The day was warm and the coach was rather stuffy. I had just finished a week's hard work at the office, and I was looking forward to the rest that this week-end in camp would give me.

Camp X was an old favorite of mine. It was one of the two camps for Jewish children near the city, and I had spent many wonderful summers there when I was younger. Later on, I had occasionally taken a few turns at being a counsellor, but this summer I was going out there for relaxation only. No cabin full of screaming, energetic youngsters for me!

The train crawled on and the rocking motion made me very drowsy. At the time the girl spoke to me, my eyes were shut and my head was thrown back against the seat.

"Do you have a cigarette?"

She had a lovely, cheerful voice. I opened my eyes, smiled, and nodded. While I was searching for my red and white package, the girl ventured to explain why she had been obliged to ask for "charity," as she put it.

"I always have plenty with me," she began, "but I had company before you got on the train. There was a little Jewish sailor in your seat. When I offered him a cigarette, he just neglected to hand my pack back to me. Anyhow, he has all my worldly stock," she finished, laughing.

I felt a moment of tenseness when she mentioned "a little Jewish sailor." It was the same sort of shock that we Jews always experience when someone makes a derogatory remark about us. A sort of stiffness and cringing combined. But it didn't last long enough for the girl to

notice it. I had the feeling that she meant no harm. She was merely very aware that the boy had been Jewish; she was also very aware that he had done something thoughtless, to say the least. I hoped that she hadn't given the two facts a distorted connection. At any rate, there was nothing vicious in her tone and I let it pass.

We shared cigarettes from my newly-opened pack and began to talk. She told me a great deal about herself, her work, her vacation. Her voice was animated, and she was bubbling with enthusiasm. Apparently, the lady was not interested in me, because she didn't attempt to get any corresponding information from me. I was merely a good listener.

The train was pulling into the station and I gathered my few things together. She seemed quite disappointed and said that she had enjoyed talking with me very much. She even asked me where I was going.

"I'm going to spend the week-end at Camp X—a little outside of town."

"That's nice. What sort of camp is it?"

"It's a camp for Jewish boys and girls," I answered, looking at her steadily. My tone was merely conversational. I wanted it to sound as natural as anything else I had said. "I always spend my summers there."

Perhaps I imagined that the color left her cheeks. I do know for certain that she stopped smiling. There was no malice in her expression—just a slight touch of shame and confusion. She shifted her eyes to my handbag and said again,

"That's nice."

She was a sweet girl, really, and in a way, I was sorry that I had upset her. I didn't wish her to think that I bore her ill-will because of her careless comment and, at the same time, I wanted to leave a good impression on her in behalf of the Jewish people. So, just as I left her to get off the train, I handed her my nearly-full pack of cigarettes and said,

"Here—you keep these—I have some more."

THE word "Herem" in Hebrew has many definitions. It may mean something devoted to the Lord; it applies to priestly gifts, for they are in a way set apart as holy, sacred objects, as distinct from secular, may be so termed, or it may indicate something the enjoyment of which is prohibited. We may therefore say that, in general, the word designates prohibition, separation, exclusion, isolation. Here, however, we shall deal with a more specific meaning of later development, signifying anathema, ban, excommunication. This, of course, is an evolution of the idea of separation, or seclusion, applied in a special sense.

Herem, in its later usage, may refer to the excommunication or exclusion of an individual from the company or society of people in his environment and it may, also, mean a ban on some action or object, as imposed by some legislative or judicial body and in accord with the mental and emotional attitude of the community.

Attempts of the majority to force an individual or a minority to comply with or accede to its beliefs and political opinions were a common practice among all peoples throughout the ages. Exclusion of an individual or a minority from the benefits of the accepted rule of a social system is also a well-known fact of history. The Jews all through the middle ages, the Catholics in England until the middle of the nineteenth century, the Christians and the Jews in Moslem countries, are fair examples of this exclusion. Individuals were banished or ostracized from ancient Greece; that is, they were deprived of their privileges and exiled from the land. We may cite as examples the ostracism of Aristides and Themistocles from Athens and Marius from Rome. In Israelitish history, Jeptha complains: "Did you not hate me and drive me out of my father's house?" The exiled David bewails his fate: "They have driven me out this day that I should not cleave to the inheritance of the Lord."

The Herem, however, as we know it is an exclusion but does not entail exile. It appears in three forms. The mildest form is known as "nezifa," meaning a rebuke, or reprimand, such as a teacher may administer to a student or an important personality to a subordinate for some impudence or act of insubordina-

tion. The person so punished is required to retire for the period of seven days. The seven-day period is in accordance with the rebuke given to Miriam, the sister of Moses, because of her insulting remarks about her brother. Her punishment was isolation for a week. In Babylonia, however, it was customary to inflict the seclusion for one day only. Nevertheless, we are told that the renowned Amor R. Chiya bar Abar once voluntarily agreed to remain in exclusion for thirty days as a punishment for a rebuke to R. Judah Hamasi.

The second form of the Herem is known as Shamta, or Nidui. Rev explains Shamta as, "There is death." Samuel describes it, more correctly, thus, "He shall be desolate," from a root "Shamam," to be desolated. Nidui means banishment, isolation. The period for which one is placed under this form of excommunication is thirty days. In the severest form of excommunication, the punishment is for thirty days and may be extended for a longer period if the person thus punished does not repent his misdemeanor.

In the Babylonian Talmud, R. Joshua, the son of Levi, states that the court may excommunicate in twenty-four instances. The same statement in simpler form is made in the Palestinian Talmud. In both citations only a few of the twenty-four situations are given. Maimonides, however, in his Mishneh Torah Laws, of Talmud Torah, Chapter VI, Section 14, enumerates the twenty-four infractions for which excommunication may be imposed. All these cases are gathered from instances mentioned somewhere in the Talmud. R. Abraham ben David (generally known as Rabad), a Provencal Rabbi and a contemporary of Maimonides, adds a few more in his critical glosses to the Mishneh Torah.

The law of excommunication requires that the person thus affected act in all respects as a mourner. Furthermore, the excommunicant is not counted as one of the three persons in grace after meals, he is not allowed to be counted for a min-

The Story of How the Awful Power of Ex-Communication Has Been Used Throughout Our History

THE "HEREM" IN JEWISH LIFE

By DR. ELIAS N. RABINOWITZ

yan, no one is permitted to associate with him, in extreme cases it is not permissible to study with him as pupil or teacher, and he is not permitted to hire help or hire himself out. The person under the ban is, however, permitted to carry on a small business to eke out a livelihood for himself and his family. Upon repentance, the excommunicant is released from his onerous obligations in the presence of three laymen, or before a properly ordained jurist. One who dies during his period of excommunication may not be eulogized nor is his corpse to be followed to the cemetery. The court places a stone on his coffin as a sign of disgrace.

In extreme cases, especially when the culprit was an informer, quite a ceremony was made of the excommunication, and was performed in the presence of a gathering of people, preferably at the synagogue. The Shofar was sounded, candles were kindled, curses were heaped upon the head of the excommunicant, and suddenly, the lights were extinguished to indicate that the divine light would not shine upon the excommunicated.

Very little is known of the early use of the Herem as a weapon of discipline. In ancient days, during the conquest of Canaan, a divine prohibition of the use of the spoils of Jericho was issued and announced to the Israelites. This decree was disregarded by a certain Achan, of the tribe of Judah. When the malefactor was discovered and confessed, he was severely punished by Joshua, according to the divine command. Again, during the restoration of the Jewish state under Ezra, the following statement was issued: "And they made proclamation throughout Judea and Jerusalem, unto all the children of the Exile, to gather themselves together at Jerusalem. . . . And that whosoever should not come within three days, according to the resolve of the princes and the elders, all their substances shall be devoted (that is, declared sacred, or in other words, confiscated to

be used for a holy purpose) and himself separated from the congregation of the exiles." This edict involved, therefore, the confiscation of the property of the miscreant and his excommunication.

We do not hear of the use of the ban until Tanaitic times. This does not, however, indicate that it was not used. It simply means that there are no records. The first mention of excommunication is found in the Mishna Eduyoth V, 6, in reference to Akabiah ben Mahalel, of whom little else is known. He is mentioned again in Aboth III, 1, and again in Aboth D'R Nathan XIX, 1, in Negaim V, 3, and in Sanhedrin 88a. He lived before the destruction of the temple as all evidence seems to indicate, and may have been a contemporary of Hillel, that is, circa 50 B.C.E. The fact that in the Mishna, Shemaiah and Abtalin are mentioned indicates that Akabiah had definite memories of the two sages, the predecessors and teachers of Hillel and Shamai. The text of the Mishna as translated by Danby is as follows: "Akabiah ben Mahalel testified to four opinions. They answered: Akabiah retract these four opinions that thou hast given and we shall make thee Father of the Court in Israel. He said to them: Better that I be called a fool all my days than that I be made a godless man before God even for an hour; for they shall not say of me, he retracted for the sake of an office. . . . Whereupon, they laid him under a ban, and he died while he was yet under the ban, and the court stoned his coffin. . . . R. Judah said: God forbid that it should be Akabiah should be put under the ban! For the Temple Court was never shut against the face of any man in Israel so wise and sin-fearing as Akabiah ben Mahalel. But whom did they put under a ban? Eliezer ben Enoch, because he threw doubt on (the teaching of the Sages concerning) cleaning of hands. . . . And when he died, the court sent and laid a stone on his coffin; whence we learn, if any man is put under a ban, and dies while yet under the ban, his coffin must be stoned."

It is to be noted that Akabiah never retracted from the statement made in the above quotation, as is evident from the Mishna which follows, wherein he advises his son before his death to retract and follow the teachings of the majority. Whether Akabiah was actually excommunicated is open to doubt, as the state-

ment of R. Judah in the above quotation suggests. Who was this Eliezer ben Enoch? As far as we know, his name is not mentioned elsewhere except in a quotation excerpted from this Mishna, in Berachoth 19a, and Palestinian Maod Katon 81d.

Of greater interest is the excommunication of R. Eliezer ben Hyrcanos. R. Eliezer was a highly respected scholar of his time, known as Eliezer the Great, leading disciple of R. Johanan ben Zakai, and teacher of R. Akiba. But Rabbi Eliezer was a man of unyielding character, strong in his convictions and not ready to change his opinions even an iota. His worship of the ancient traditions, according to which he is described in Aboth II, 8, as a plastered cistern which lost not even a drop of water, and his stubbornness brought him in conflict with his colleagues and, in particular, with his brother-in-law, R. Gamliel II, the Judaic Prince and head of the community at Jabneh. Finally, his colleagues, with the permission of R. Gamliel, were instrumental in imposing the ban on his brother-in-law. This may be proven by the following tale: R. Gamliel was on board a ship when a wave swept up and threatened to capsize the boat. So R. Gamliel said, "This is a punishment due me because of R. Eliezer b. Hyrcanos." Then he arose and said, "Master of the Universe, not for any glory nor for any glory of my family, did I do it, but in order that conflicts be not enhanced in Israel."

Another legend to prove this point is found on the same page of Baba Metziah. It is said that Ima Shalom, the wife of R. Eliezer, was a sister of R. Gamliel. From the time of this event and onwards she did not permit her husband to utter the Tachnun. This is a prayer after the Eighteen Benedictions in which one assumes a prostrate position and offers up his own individual supplications to God. Ima Shalom feared lest her husband pour out his grief and feeling of injury, and that God, commiserating with him, would punish R. Gamliel, her brother. The legend continues: "A certain day happened to be New Moon according to her idea but it actually was not." (This prayer is not recited on a New Moon.) R. Eliezer recited the Tachnun according to the correct reckoning. Another explanation says, "A poor man

came to the door, and she took out some bread for him. (On her return) she found him on his face. 'Arise,' she cried to him, 'thou has slain my brother.'" In the meantime an announcement was made from the house of Rabban Gamliel that he had died.

The occasion for the rupture between R. Eliezer and his contemporaries was his decision that a certain kind of stove was ritually pure while the other scholars declared it impure. A very vivid description of the scene of the argument, in which even the supernatural is invoked to assist R. Eliezer, is given in the Talmud. Finally, his compeers decided to excommunicate him. Who was to inform

Battle of the Warsaw Ghetto

"They were ready either to live or die nobly."

Macraheers, 4:35

This is the fourth of the woodcuts by the noted artist Isaac Friedlander taken from his portfolio, "Invictus—Milestones in the History of the Jews." It illustrates with passion and power one of the greatest chapters from the Golden Book of Jewish heroic martyrdom.

The *Review* reproduces the prints in their original size.

him of the decision of his scholastic rivals? R. Akiba, his favorite pupil, volunteered to perform this unwelcome task lest someone else unduly injure the feelings of the veteran sage more than was necessary. Dressed in black, R. Akiba appeared before him and sat down at a distance of four cubits. R. Eliezer addressed him, "Akiba, what distinguishes this day from others that you are dressed in such lugubrious garb?" Answered R. Akiba, "I believe that your colleagues have separated themselves from you." According to the Palestinian Talmud, a more direct answer was given: "My master, your colleagues are excommunicating



you." Thereupon, the aged Rabbi, with tears in his eyes, tore his garments and sat down on the ground as a mourner.

Professor Finkelstein, in his book "The Pharisees," states that in all the three cases cited above, the charge for which these teachers were placed under the ban was Levitical impurity. Much admiration is due Dr. Finkelstein for his fine scholarship and for his splendid book, but this conclusion is not acceptable, since the data in our possession is meagre and insufficient. In the case of Akabia, it is uncertain even whether he was ever excommunicated and, if he were, two charges out of the four have nothing to do with Levitical impurity. Furthermore, no particular emphasis is laid on those involving Levitical impurity. In fact, in Berachoth 19a, where this question is discussed, as much stress is laid on the other charges involving infractions of Rabbinic ethics as on the one involving Levitical impurity. Another point in question is that Akabia may have been tried on the charge of being an elder in rebellion against the ruling of the Beth-Din (the qualified court). This would be a misdemeanor liable to capital punishment, according to a Biblical precept (Deut. 17, 8-12), as interpreted by the Rabbis. The reason given for his not being condemned and executed is that he did not give a specific rule for practical guidance. So the case against Akabia may altogether not have been a matter of excommunication.

It is difficult to discuss the case of Eliezer b. Chanoch because there is no data available on his period or activities. It is possible that the incident is a matter of special dispensation due to certain sects who doubted the validity of hand-washing, as we see in the New Testament, Matt. 15, 2, Mark 7, 1-8, and Luke 11, 38f.

In the case of R. Eliezer ben Hyrcanos, his excommunication may have been the result of R. Gamliel's desire for harmonization as already indicated above. This question is satisfactorily discussed by Graetz in his "History of the Jews" (Vol. II, pp. 339 and 347). R. Eliezer was intransigent, R. Gamliel insistent; the two stubborn men clashed. The difference of opinion over the oven of Aknai is merely a pretext. There are differences of opinion on the question of Levitical impurity in Tohoroth (the Sixth Divi-

sion of the Mishna), between an individual Rabbi and the majority of the sages. Yet never outside of this instance do we hear of any excommunication.

An attempt was made to excommunicate R. Meir, the most distinguished pupil of R. Akiba and the greatest scholar of his time. The Prince R. Simeon ben Gamliel was dissatisfied with him and R. Nathan, the Babylonian. This may have resulted from the fact that these two scholars did not accord the Prince the respect expected by him. R. Meir was

threatened with excommunication. However, he was a man of strong will and he raised the question of who may be put under the ban and for what reason. It seems that no satisfactory reply was found, and consequently he was not excommunicated. Another punishment against the two Rabbis was announced (Horazoth 13b), but seems never to have been carried out.

(Another article on Herem by Dr. Rabinowitz will be published in an early issue.)

LETTER FROM A SOLDIER

By CAPT. NAHUM WIENER

IT'S been a long week—and a busy one. It can get king of rough when an army has time on its hands. It's amazing—the variety of troubles that soldiers can get into. To think that we're taking care of practically all Austria makes the potentialities for work awfully good. We've had a good dose of it recently. To make matters worse our staff has been growing smaller, so the burdens are a trifle heavier. We're all managing alright, though, considering.

The big moment of the week was the Rosh Hashonah services that the boys of the Yankee Division organized for themselves. There is no Jewish chaplain in that division, but I guess the adage is true that, given any ten Jews, there's a Minyan somewhere about. The services were held in the *Hochschule fur Jungen*, in Linz. Some 500 boys from every regimental and battalion station in the 26th Division area poured in by jeep, weapon carrier and truck to attend probably the most gripping Rosh Hashonah service I've ever known. The atmosphere was simply tense.

The services were conducted by a young corporal, and the audience was as silent as death itself. To them it was a particularly significant Rosh Hashonah, because on the morning of the first holy day last year they landed on the beaches of Normandy and they recalled the service they held at that time in an apple orchard just off the beach. They also recalled the number of men who were at that service last year who were not present now. They had no Shofar, but the *Tekios* went on just the same with the aid of a bugle whose notes were far more

stirring than any Shofar I've ever listened to. It brought a tear to your eye and a lump to your throat and represented a mass dedication to the construction of a better world back home and a rejuvenation of religious idealism out of the very mire of the foxhole and the stench of destruction which these boys had had their fill of on this side.

There was another note that I sensed in the atmosphere, and that was one of belligerence. These boys were Jews, and they did not care who knew it. There was much of the attitude that when they got home they were going to take the problems of racial intolerance, world Jewry and Zionism into their own hands, and it wasn't going to be soft-dealing and hushed speech, either. It was stimulating and heralded a New Year rife with significance and constructive effort. One felt proud being a part of them.

There was a little color added to it by the presence of a bearded gent aged 79, wearing a Tyrolean hat with feather and all—the only remaining Jew in the city of Linz, third largest in Austria. The synagogue had been burned. This is expressive of the thoroughness with which the terms of *Anschluss* were carried out.

Several other DP's, plus several members of the Jewish Palestinian Brigade of the British Army, completed the already impressive picture which was not particularly marred, either, by brief sermons given by Catholic, Protestant and Episcopalian chaplains. All this was quite comparable to Pesach in the Maginot Line, which, too, was like no other Pesach I've helped celebrate before. Judaism is coming into its own.

THERE is little biographical material on Beer-Hofmann. He never wrote nor talked about himself. He never intended to write any memoirs, for he considered himself not important enough. Much more was written about him than he ever published.

He was born in Vienna in 1866, of a distinguished Jewish family. His father, Dr. Herman Beer, was a lawyer. Beer-Hofmann's grandparents were still orthodox people of the pre-emancipation period, for Jewish disabilities in Austria were repealed in 1867, a year after Richard's birth. Nevertheless, the traditional Jewish life was already on the wane. As long as the grandparents lived, the Jewish customary life still lingered. With their death it reduced itself to an annual Day of Atonement visit to the Temple.

He lost his mother when six days old. She was only twenty-four then. At the request of the dying woman, the baby was adopted and brought up by his aunt in Brunn, whose husband, Alois Hofmann, a prosperous textile manufacturer, was also related to Richard's father. Richard took as his own both family names. His father used to visit him twice a year until he settled in Vienna. He had no other children, and another uncle was also childless. Thus Richard became the only heir of the three related families.

Undoubtedly, the early loss of his mother must have had a decided effect upon Beer-Hofmann's approach to life. His lyricism, his belief in fate as the determining factor in human life, his sympathy with the struggling man, may plausibly be traced to that misfortune.

In his student days, like every Jew, Beer-Hofmann experienced the German arrogance and brutality. He retorted to two insults with duels. He was associated with the talented creative youth of his time and was received into the exclusive literary salons of Vienna. Among his numerous friends were Arthur Schnitzler, Hugo von Hofmannsthal, Hermann Bahr, Rainer Maria Rilke, Felix Salten, and the immortal Theodor Herzl. He took Herzl's "Judenstaat" seriously. He wrote to the author, congratulating him on the spirit of the book, which showed that it was written by a Jew who "carries his Judaism neither as a burden, nor as a misfortune, but who is proud to be the legal inheritor of an immemorial culture."

The Famed Writer Who Died Recently Produced Few But Important Works

RICHARD BEER-HOFMANN—THE POET OF MESSIANIC IDEALISM

By MARK SOLITERMAN

Once talking to Beer-Hofmann, Herzl said: "Just imagine both of us in tail-coats in the Jerusalem opera!" "No," replied Beer-Hofmann, "not in tail-coats; a white Arabian *abaya* would be more suitable." He suggested the founding of a medical school at Jerusalem to attract students from all over the Orient and to help the sanitation of the Middle East. Herzl was so impressed that he recorded that idea in his diary. Beer-Hofmann met Herzl for the last time a few days before the latter's death in 1904.

Beer-Hofmann helped Zionism, but he never joined the organization. Like Schnitzler, Herzl, and others, Beer-Hofmann considered himself at that time a German, and was a member of the German Academic Club. He was one of the initial members of a small, but ambitious, literary group which called itself "Young Austria." At one of the meetings where Schnitzler and von Hofmannsthal presented their first attempts at literary writing, Beer-Hofmann, listening to Schnitzler's reading, had a thought flashing through his mind, "That, I also can do." He did, and became a writer who will endure as long as there will be Jewish cultural life. It was Schnitzler who first recognized his talent. Beer-Hofmann was then twenty-four years old. The Café Griensteidl, where his circle met, became a part of the Viennese lore.

He began with two short stories that he later withdrew from circulation. He was then twenty-nine years old. He had finished his studies as a lawyer, obtained his degree of Doctor of Laws, and had been discharged from military service.

His marriage to a Gentile girl gave a new meaning to his life. She became his Ruth by espousing the Jewish faith. The sonnet "You were given to me" (*Du warst mir gegeben*, 1897) reveals the inspiration that this remarkable woman brought to Beer-Hofmann: it was ordained that their lives should be united,

that she should surround him with peace, that he should protect her. "The world is far away, only she is near to him. When the light will begin to abandon him and his eyes to fail, he would want to see only her and his daughter and still cling to them."

In the recently published intimate reminiscences (*Aus dem Fragment Paula*, 1944) a poem in prose of captivating beauty, the image of his wife is sketched. Beer-Hofmann explains that the inner nature of these reminiscences must remain fragmentary, for life itself is fragmentary. However, he assures us that these fragments shall never fall apart for they are held together by the strongest thing on earth—love. Written in an admirable, naturally pearled, lucid prose, with an intimate sensitivity, coming from the very depth of the writer's heart, this work commands such a respect that it can be read and admired, but hardly discussed. Beer-Hofmann worshiped his wife with a religious devotion. Perhaps our Friday evening hymn to the virtuous woman can compare with the spirit of this tribute. The author himself said that he was no more of an age to blush for such intimate writing.

The picture in the book shows a fine face of a woman with dreamy, childishly sincere, intensively attentive eyes, giving a feeling of a coming smile of infinite goodness who had inspired his first sonnet; it was for her that he wrote his last sonnet. After her death in Zurich, Switzerland, in 1939, no more poems were produced by him.

His only novel, "George's Death" (*Der Tod Georgs*, 1900), is a meditation on life and death. Richard Beer-Hofmann denied that he had described in this story his own anxieties. He said he presented a case, and did it as a good craftsman does his work.

Beer-Hofmann's poems are collected in a tiny volume, but it is great and lofty poetry. Perhaps only in medieval Hebrew or Hindu poetry can be found anything similar in character. The profound thoughts of his poetry soar into eternity. He visualizes our world reeling through space and time, the eternal flow of things, the eternal becoming—"no one was and everyone becomes"; the loneliness of man in the cosmos, his fear of death and his joys and his pains weeded out by time; his tragic impotence before fate, his will being nothing else but fate's commands; the endless chain of generations carrying on human life.

Part of his poetry has a biographical tone. He describes the poet's hard vocation. He must follow the never reachable goal; he must shape transient into form; he must recall shadows of the past, feed them with his own blood and give away his life for them; he must transform dream into play; all that he says may tell the world a little, but in the end it may tell only how his heart beat; his work is an island of presentiment on which he will one day blissfully collapse.

When his daughter was only fourteen days old, he wrote a poem for her, "A Lullaby for Miriam" (*Schlaflied fuer Mirjam*, 1898), which became one of the most popular poems of Europe. It is considered with the same esteem as Goethe's poetry. Originally there were only three stanzas. Later he added a fourth, for which Schnitzler and Bahr embraced him, saying that from a beautiful poem he made a sublime one. The verses produced a profound impression on writers like Alfred Kerr, Rilke and others of the literary circle to which Beer-Hofmann belonged. Fifteen composers have written music to it.

He tells of man walking alone in the tortuous, unknown ways of life and disappearing without having anything left after him. Yet we are not entirely alone, our ancestors live in us:

"We are but banks of a river, and wild
Flows through us blood of our past,
rushing loud
On to the morrow, unresting and
proud.
In us are all—none, none is alone.
You are their life and their life is
your own— . . ."

Beer-Hofmann was known for his kindness towards animals. He had a pigeon who apparently was so fond of him that she used to strut around on the piano while he played. One day the pigeon perched on the poet's palm and laid an egg. A charming story is recorded about a mole. He saved the little animal from the workers who found it in his garden and placed it in a specially built box filled with earth. He fed it with worms, but they were scarce, so he provided a diet of strips of steak. This took too much time and finally he let the mole run about free in his garden, where it could feed itself naturally. But the little animal had become so accustomed to him that for days it could be seen on the turf, waiting for the strips of steak. He had a dog, Ardon, whom he loved dearly. The dog was old and suffered from an incurable disease and had to be poisoned. Beer-Hofmann said that when he used to return home, the dog was so happy that he actually lost his doggyish voice. "How many humans would show such a friendship," asked the poet, telling the story. He dedicated to his pet the longest poem he had ever written. There is an allusion in this poem to the treatment he received from his native land. Both he and his dog have the same lot—to possess the inborn fidelity to those who have rejected them, who have martyred them, and who will finally kill them. Both will return to nothingness, for they both came from the same land and will return there.

The Bible was a profound inspiration to Beer-Hofmann. He conceived a vast dramatized history of King David. Unfortunately, only two of the five parts were written, "Jacob's Dream," as a prologue, and "The Young David," the rise of David to the throne. The cycle was to include "Ruth und Boas," David's ancestors, "King David," the reign of David, and "The Death of David." Of the last two projects there are fragments.

"Jacob's Dream" is a work in which each word is filled with the poet's soul, blood, and pain. It features the divine of our Hebraic lore and reaches the literary height of our scripture and our apocrypha. Listening to a prayer in a synagogue once, Beer-Hofmann discovered that the prayer was an extract from his "Jacob's Dream." His wife, who was with him, congratulated her husband for

being among Moses and Jeremiah. Indeed there is some of their spirit in his plays. He worked several years on each of these two dramas, and so possessed was he with them that he delayed a trip to Palestine so that he might not be disappointed by the desolation of the land.

We can imagine in what mood the Jewish audience of Berlin watched the performance of "Jacob's Dream" in 1935.

Beer-Hofmann studied the Bible, its archeology, and its history before he wrote his dramas, yet it is not the period of David's splendor that he describes. He uses it only as a medium for his interpretation of Judaism. In both dramas there is in opposition materialism and idealism, the opposition of spiritual power to brute force. Both Edom and Jacob are integral parts of God's order in the world. They are both blessed by God, but if Edom is Edom, Jacob must be Jacob; that is God's will.

He dramatizes in the two plays the Hebrew Messianic idealism, and the heavy toll the Jews are paying for striving to live up to it. They must carry on through a maze of ever-increasing persecutions and sufferings, without respite, without consolation, and without hope of redemption.

Beer-Hofmann was popular and well known in Vienna, but he was not an advertised writer. He lived outside the city in a village for several years. His friend, von Hofmannsthal, lived there too. Later he moved to his spacious, beautiful villa on the outskirts of the city. It was a custom in Vienna to decorate houses with a catholic symbol. Some Jews followed this practice. Beer-Hofmann placed a Shield of David on the facade of his villa. Some Jewish passers-by thought the house a synagogue. During the Nazi scourge the home became a target for stoning and a looting place for the Nazi robbers.

The poet's home was the meeting place of the literary Vienna. His close friend, Schnitzler, visited him frequently. Schnitzler was a master of wit and an exuberant story teller; very often the garden resounded with the joyful laughter of the two friends. It was the idyllic period of European cultural life.

His studio was filled with books to

[Continued on page 21]

WHY THE ARABS OPPOSE ZIONISM

(Reprinted from "The Churchman")

By WENDELL PHILLIPS

Rector Christ Church, Rye, N. Y.

LET us consider the real reasons why Arab leaders are opposed to Zionism. I believe that there are probably three. The first is a certain psychological attitude which we might call Arab exclusiveness; the second is the economic situation which Zionism is likely to introduce into the Arab world; the third is the political aspect of the whole problem.

The first of these three, Arab exclusiveness, is the least important. How many non-Moslems have ever been to Mecca, ever taken a Cook's tour into the heart of Arabia? No non-Moslem has, except in disguise.

Moreover, it is an attitude which is encouraged in the people by their leaders. The average Arab is a miserable creature judged by our standards, and perhaps by any standards. He is poor, badly housed, often desperately sick. He turns to his leaders and asks why. His leaders, unwilling to bestir themselves to better his lot, may simply say that such is the will of Allah. They may go a step further and say that all the ills of the Arab are the result of foreign interference in Arab affairs. It has been said, with some accuracy, that this sort of attitude has developed into the only national policy the Arabs have, a policy of anti-foreignism, directed at the outside world and Zionism alike.

The second and more important reason why Arab leaders are against Zionism is economic. We must remember that Arabia proper is a feudal state, or perhaps more accurately a mediaeval absolute monarchy. The small group in power have everything; the rest have nothing. The leaders—the emirs and feudal owners, the professional classes and clergy who benefit by serving them—are the recipients of whatever fruit the land bears. Between them and the masses there is a great gulf fixed which no one is interested in bridging. Leaders in the Arab world live on a generous scale. A wealthy man in that world is really wealthy, and a poor man is really poor. A poor man has almost literally nothing. Nor is there any concern about the poor. That is the business of Allah. If God wills that a man starve to death, why should mortal man frustrate God's will by feeding him? Thus there is no concern about the welfare of the masses. There is no nonsense about the rights of

man, or much less of labor unions. There is no nonsense about democracy. This is the situation, and it suits those on the top very nicely.

You may notice that I differentiate between Arabs and Arab leaders. Whenever anyone says to me, "But the Arabs don't want the Jews in Palestine," I automatically ask, "What Arabs?" There is no such thing as "The Arabs." I suppose the nearest thing to an Arab is the person who lives in Arabia. He is the poverty-stricken fellow we have just been considering. He is not against Zionism. He does not know what Zionism is. This is true of the millions of Arabs in most of the Arab world. Then there is the second group whom we might refer to as "The Arabs." These are the masses of Moslems in Palestine itself. We have seen how these have been blessed by the Jews, but we hear, "The Arabs don't want the Jews in Palestine." "What Arabs?" The Arab leaders all over the Arab world, the privileged group who have held all the economic power for centuries, and intend to continue to hold it.

But a danger to their status has loomed up. That danger is Zionism! For Zionism is improving the lot of the average man in Palestine. Zionism is concerned about a man's inherent rights, about his body, his soul, his education, his health, his home, his family, his present and his future. Zionism is interested in the land and the people who live in the land. Zionism is interested in democracy. It is even interested in the rights of labor.

These unorthodox ideas cannot be confined within the limits of Palestine, for such a gospel ignores geographic borders. Unless this heresy is stopped at birth, it may spread over the whole Arab world, with the result that feudalism would begin to disintegrate, and the privileged classes to topple. The privileged classes are not scheming, not doing anything base in their own eyes. They are simply obeying the rules of the game as it is played in that part of the world.

The truth remains that Arab leaders

are indeed against Zionism. The question is how much concern we should show for a few Arab leaders as opposed to the manifest welfare of the great masses of Arabs and all the Jews?

We come now to the third real reason why Arab leaders are opposed to Zionism: the political reason. Almost every really important Arab leader hopes to become the head of Pan-Arabia. He wants to have the backing of every Arab as he continues to grow in power. To do this he must have a program, a rallying cry. "Down with Zionism" is a very convenient program. Hitler faced the same problem in Germany. He had to stir his people and move them with some magic formula. So he shouted, "Down with the Jews." It is a simple and effective formula which demagogues have used in the past and may well use in the future.

Ultimate political opposition to Zionism stems from still another source: Certain important powers in Great Britain are against Zionism. All the facts we have discussed so far are insignificant compared to this one.

WHY is Zionism a challenge to the empire? For the same reason that it is a challenge to the privileged Arab leaders. Arab labor is cheap, whether it is building roads or airfields. Arab leaders are willing to give up their oil if paid liberally. The eastern end of the Mediterranean is a moderately friendly place. Why should this nice balance be disturbed? Who can tell what might result if a highly developed state is allowed to come to life in the Near East? Who can tell what might result in the economic field for example? Suppose the Zionists set up a state that produces and manufactures. Suppose they show the way to the rest of the Arab world. Suppose the virus spreads around the life-line to Egypt, Iran, Iraq, India and China!

NEWS OF THE MONTH

THE HOUSE OF LORDS ON PALESTINE

A FULL-DRESS debate on the Palestine issue took place in the House of Lords following the announcement of the composition of the Anglo-American inquiry commission by Foreign Secretary Bevin, in Commons.

Lord Antringham, who—as Sir Edward Grigg—was British Minister of State in the Middle East, opened the debate with an attack on the Jews of Palestine, charging them with “unscrupulous abuse” of the British police and military services in Palestine. He said that the charges against the British being voiced by the Jewish underground radio “Voice of Israel” are a “disgrace to Israel.”

Viscount Samuel, who was the first Palestine High Commissioner and under whose administration Transjordan was separated from Palestine, told the House of Lords that Transjordan should be opened to Jewish immigration. He denounced the White Paper and the man-hunt for refugees. The White Paper, he said, was a contradiction of the Balfour Declaration and was condemned in advance by the Peel Commission.

At the same time, Lord Samuel emphasized that he considers it a “false step” on the part of the Zionists to ask for a Jewish State. The Balfour Declaration, he argued, did not promise a Jewish State, but an opportunity to create conditions under which in the course of time it might be possible to establish a Jewish State. He denied that Palestine could not absorb more immigrants, declaring that its population could be doubled or trebled. He emphasized that 100,000 Jews went to their death in gas chambers in Europe who could have been saved if admitted to Palestine.

The partnership of the United States in settling the Palestine problem is inevitable, Viscount Samuel said. He opposed independence for Palestine and

suggested instead a temporary trusteeship, with Moslem, Jewish and Christian communities taking charge of their own educational and religious affairs.

The Archbishop of York, who is a member of the House of Lords, warned against the “un-Christian, irrational anti-Semitism which is noticeable even in England,” and appealed to Jewish leaders to curb anti-British attacks by speakers and writers, which might lead to a dangerous reaction in this country. Britain, he added, sympathizes with the Jews, and wishes them to get a home where they can develop their culture and live free of persecution.

Lord Cranborne, former Colonial Min-

ister, appealed to the Zionist leaders to check violence in Palestine. He said that he found no trace of anti-Jewish bias among officials of the Colonial Office during his administration, and expressed the belief that the anti-British feelings “are not representative of the vast majority of Jews.”

Lord Strabolgi appealed to the British Government to take steps to halt the violent anti-Semitism in Poland, which is now forcing Jews to flee to Germany. He said that the Palestine problem would be solved only when Palestine is given a dominion status. He suggested that Britain and the United States invite Russia to participate in the Anglo-American inquiry commission on Palestine.

Lord Chancellor, replying for the Government, said that it would not be deflected by threats and violence from carrying out its duty of maintaining law and order in Palestine.

THE MEMBERS OF THE ANGLO-AMERICAN INQUIRY COMMISSION

THE membership of the twelve-man Anglo-American Inquiry Commission on Palestine, the formation of which was announced by President Truman and British Foreign Minister Bevin on November 13, was made public, simultaneously in Washington and London.

The commission was asked to complete its work within 120 days, if possible. President Truman's press secretary, Charles G. Ross, said that the 120 days would begin when the commission actually started its work, which, he said, would depend on the body itself.

The two chairmen, who will serve alternately, are, for the United States, Joseph C. Hutcheson, Judge of the Fifth Circuit Court at Houston, Texas, and, for England, Sir John Singleton, judge of the Kings Bench Division of the High Court of Justice in London.

The other American members are:

James G. McDonald, former League of Nations High Commissioner for Refugees, and chairman of the President's Advisory Committee on Political Refugees.

Frank Aydelotte, director of the School for Advanced Study at Princeton University, former president of Swarth-

more College and American secretary of the Rhodes trustees.

Frank W. Buxton, editor of the *Boston Herald*.

Max Gardner, former Governor of North Carolina, now practicing law in Washington.

William Phillips, former Under-Secretary of State, former ambassador to Italy, and former personal representative of the President in India.

The British members are:

Wilfred P. Crick, economic adviser to the Midland Bank, who was formerly with the Ministry of Food.

Richard H. S. Crossman, Labor member of Parliament, a former fellow of New College of Oxford University, assistant editor of the *New Statesman and Nation* and deputy director of psychological warfare.

Sir Frederick Leggett, until recently, deputy secretary of the Ministry of Labor and National Services.

Major Reginald E. Manningham, Conservative Member of Parliament.

Lord Morrison (Baron Robert Craig-myle), former Labor member of Parliament.

* The above is a dispatch by the Jewish Telegraphic Agency correspondent in London.

The announcement said that "the procedure of the commission will be determined by the commission itself, and it will be open to it, if it thinks fit, to deal simultaneously, through the medium of sub-committees, with its various terms of reference."

OFFICIAL ZIONIST VIEW

FOLLOWING the announcement by the United States and British governments of the composition of the joint Anglo-American inquiry commission on Palestine, the American Zionist Emergency Council held a special meeting at the conclusion of which it issued a statement reiterating its objections to the projected investigation.

Charging that "by his statements Mr. Bevin prejudged the inquiry and anticipated its conclusions so far as the British Government is concerned," the Council declared that "we view with the greatest distrust this entire procedure which was originated by the Colonial and Foreign Offices of the British Government." It added that "for its size, Palestine is the most investigated country on earth," and that the results of the innumerable inquiries into the Palestine problem and the problem of Jewish migration are on record and well known.

"Actually," the Council stated, "we have every reason to believe that the negative purpose of the British Government is more far-reaching: to evade its responsibilities under the Mandate and divest itself of all its international obligations toward the Jewish people under cover of recommendations emanating from a joint Anglo-American Committee, which has virtually been directed in advance by the British Foreign Secretary. It is clearly an attempt to enmesh the United States in the toils of British policy and to make this country a partner of British betrayal."

☆

A REPORT to the *World-Telegram* from Atlanta, Georgia, says that the Ku Klux Klan has resumed functioning there, with all its trappings—burning crosses, hoods and other KKK rituals—and quotes Grand Dragon Samuel Greene as stating that "we are not fighting Jews because of their religion. We are fighting the kikes, and there are as many kikes among the Protestants as among the Jews."

LATE NEWS

BOTH the Senate and the House passed the resolution, long pending, calling on the United States government to use its good offices to obtain free immigration for Jews into Palestine. The legislation is merely an expression of Congressional opinion, and is not binding on the President, who opposed the resolution.

Passage of the resolution in the Senate was by an overwhelming voice vote, and followed defeat of an amendment by Sen. Thomas Hart, of Connecticut, which had asked that the word "free" be struck from the section of the resolution asking "free immigration into Palestine," and proposed other changes weakening the resolution.

☆

A STATEMENT by Field Marshal Sir Bernard Montgomery's headquarters denying that displaced Jews in the British zone in Germany were beaten by military police when they attempted to demonstrate against the Bevin statement on Palestine was published. Montgomery confirmed that hunger strikes had taken place in several Jewish D.P. camps, but said that in no cases were the Jews mistreated.

☆

CONDITIONS of overcrowding, undernourishment and lack of heat at the

Landsberg camp for displaced persons, brought to public attention two weeks ago with the temporary resignation of Dr. Leo Srole, camp welfare director, have been ameliorated, according to a report received from A. C. Glassgold, camp director.

☆

THE Fair Employment Practices Commission may ask to retire in a few months when its present funds of \$63,000 have come to an end, its director, Malcolm Ross, told newsmen after a White House conference with President Truman. Ross stated that job specifications of "white Gentile only" were being reported, and that minority group workers laid off by the Government and other employers are having difficulty finding new jobs.

☆

RABBI LOUIS WOLSEY, one of the founders of the American Council for Judaism, announced his resignation as vice-president of the organization. He gave no reason for his action.

The Council has sent a cable to the Jewish Agency protesting against the request by the Palestine Office of the Jewish Agency in New York for 1,600 Palestinian immigration certificates, including 1,000 for halutzim from the United States.

Active in the Klan revival is J. B. Stoner, of Chattanooga, who last year sent a petition to Congress reading: "I request, urge and petition you to pass a resolution recognizing the fact that the Jews are children of the devil and that, consequently, they constitute a grave danger to the United States of America."

☆

CONDITIONS in the Landsberg camp for displaced Jews were condemned in a statement issued by a group of American and Allied correspondents who arrived there from Nuremberg. Included in the group of seven was a correspondent of the Jewish Telegraphic Agency.

All the correspondents came to the conclusion that the problem of the displaced Jews will not be solved unless the directives of Gen. Eisenhower concerning displaced persons are carried out. The

Army has the authority, they found, but it does not have the humanitarian approach, and there is, moreover, definite evidence of anti-Semitism among some of the officers and men.

On the other hand, UNRRA, which is administering the camp, where there are 6,300 refugees jammed into a space designed for only 4,200, has the humanitarian approach, but lacks authority in certain fields now dominated by the Army.

☆

THE State Department has stated that Jewish refugees from Poland, once in the American zone in Germany, would be cared for and will not be expelled.

A spokesman for the State Department declared that while the refugees arriving from Poland are obviously creating an additional burden for the U. S. occupy-

ing forces, and were therefore not being invited, the official policy is nevertheless to keep them once they have arrived, and not return them against their will to the places from which they had fled.

☆

THE London press continues to feature news from Berlin of the increasing influx of Jews fleeing from Poland because of anti-Semitic terror.

The *Daily Mail* reports that underground groups opposing the present Polish Government in Warsaw have taken a vow not to leave a single Jew alive in Poland. The "Armia Krajowa," one of these organizations, announced that it will not disband until Poland is completely *judenrein*.

Jews who have reached Berlin from various cities in Poland during the week-end reported that systematic pogroms are being carried out all over Poland, including Warsaw, Lodz and Lublin, where most of the surviving Polish Jews are concentrated. Masked gangs, using machine guns, are attacking homes, the refugees said.

The *News-Chronicle* reports from Berlin that an UNRRA transit center for Jewish refugees, which has room for 300 people, now has 1,200 Jews from Poland crowded into it. They sleep four in one bed and receive meager rations, but are not complaining since they are happy to get out of Poland.

☆

DR. JOSEPH SCHWARTZ, European director of the Joint Distribution Committee, returned recently to New York, gave an eye-witness report of conditions in Poland. He found not more than 80,000 Jews, most of whom are now fleeing from the country. "Anti-Semitism in Poland," he said, "which the government is attempting to stamp out, but has been unable to do, has caused thousands of Jews to flee to the relative safety of the American zone in Germany, and the consequent overcrowding there has made conditions even more serious. In Poland I saw thousands of homeless, destitute Jews walking west, always westward, trying to reach the American zone, where they hope to find better conditions."

"The Jewish population is sitting on valises, waiting to leave a situation that has become hateful to them. They don't want to be rehabilitated in Poland, and

the overwhelming majority want to go to Palestine. The attitude expressed in Poland about the Jew is: 'What, is he still alive?' The Polish people, as distinguished from the Polish government, are disappointed that there are still 80,000 Jews left in Poland. They thought they had solved the problem completely."

While the Polish government is friendly toward the Jewish people and is trying to re-establish them on a sound basis, Dr. Schwartz stated, it is proceeding with caution because it does not have the support of the population, particularly regarding the problem of the Jews. Many of the Jews in Poland are keeping their assumed Aryan names in order to find jobs. They are also receiving threatening letters and are victims of murder and looting. They have the best chances for rehabilitation in lower Silesia and East Prussia, Poland's newly acquired territory, formerly German.

☆

THE text of a letter addressed to the President in connection with his reported opposition to the establishment of Palestine as a Jewish Commonwealth was made public in Washington by Senators Robert F. Wagner and Robert A. Taft, co-sponsors of the Palestine resolution now pending in the Senate, from which Truman has withdrawn his support.

TROOPS PASS—BUT NEIGHBORS REMAIN FOREVER

A SINGULAR postlude to the killing by British forces of seven settlers in the environs of Givat Chayim, occurred. The elders of five neighboring Arab villages initiated a visit to express their condolences by sitting down for ceremonious cups of coffee with Avram Greenberg and other leaders of the colony.

A moon-faced and heavy-set sheik said to the gathering that "the violence of government, like the clouds overhead, sometimes rains on us, and sometimes on you. But, nevertheless, it always passes. Troops come and troops go, but our neighbors remain forever." The bearded, ancient Arab recalled the time when the colonists here had helped out his village, at a time of crisis, by sending fire-fighters to his community. The Arab delegation had desired to bring a sheep in order

In the letter, the two Senators charged that "misrepresentations and false issues raised with respect to the projected Jewish commonwealth," are intended to "confuse the public." They expressed the belief that the passage of their resolution, which calls for the eventual establishment by Jews of a free and democratic commonwealth in Palestine, is more urgently required now than ever before in view of the projected inquiry by an Anglo-American committee.

☆

decision, the First Chamber of the Civil Tribunal in Brussels ruled that the relatives of a Jewish child whose parents were killed by the Nazis could demand that a non-Jewish family which sheltered the child during the occupation surrender it. The decision has been appealed.

A delicate situation has developed concerning these children, many of whom were placed by their parents or Jewish defense organizations in the homes of non-Jews to save their lives. The temporary foster parents have in many cases become attached to the children and are unwilling to give them up. On the other hand, relatives of the youngsters are demanding that the children be turned over to them in order that they may be reared in Jewish traditions.

to stage a full-scale mourning feast, as is their custom, but they deferred to Hebrew simplicity.

☆

SINCE the end of the war in Europe, 427 Jewish "illegal" immigrants have been apprehended in Palestine, J. V. W. Shaw, Chief Secretary of the Palestine Government, told a press conference. He added that 407 of them have since been released, and 15 deported. Measures for dealing with illegal immigrants, Shaw said, engage the government's constant attention.

Referring to press censorship, Shaw said, censors had been instructed to exercise strictness, but that this would not absolve editors of newspapers from responsibility for publication of inflammatory matter endangering public security.

BROOKLYN JEWISH CENTER ACTIVITIES

Special College Students Service This Friday Night

THIS Friday night, December 28th, at our late services we shall hold our annual special services dedicated to our sons and daughters attending the colleges and universities, who will be home during the coming week for their winter vacation.

Rabbi Levinthal is pleased to announce as the speakers for the services two young men who are preparing for the Rabbinat at the Jewish Theological Seminary: Mr. Howard Levine, who is a Senior and Mr. Kassel Abelson, who is a Junior at the Seminary. Both will discuss the theme, "Judaism's Appeal to Our Youth Today." We trust that all of our young people, those at college and those out of college will be with us to listen to these messages. We trust also that parents will attend to learn more about the problems affecting our youth.

Cantor Sauler will lead in the congregational singing and will render a musical selection.

Sisterhood Elects New Officers

At the meeting of the Sisterhood held on Monday, December 10th, the following officers for 1946 were elected: Mrs. Maurice Bernhardt, President; the Mesdames Paul Barnett, Morton Klinghoffer, Morris B. Levine, Vice-Presidents; Mrs. Saul S. Abelson, Recording Secretary; Mrs. Ira Gluckstein, Social Secretary; Mrs. Benjamin H. Wisner, Corresponding Secretary; Mrs. Hyman Rachmil, Treasurer. A new Board of Directors was elected for the coming year.

Hebrew Schools Pupils Raise Funds For Jewish National Fund

DURING the period of November 18th to 30th the pupils of our Hebrew School raised the sum of \$350.00 for the Jewish National Fund Flower Tag Day.

The Hebrew and Sunday Schools also conducted a one-day collection for the Hadassah Child Welfare Project and raised \$52.00.

Holiday Gym Schedule on New Year's Day

THE holiday schedule will prevail in the Gym and Baths Department on Tuesday, January 1st (New Year's Day) and will be open for men from 10 A.M. to 2 P.M., and for boys from 2 to 4 P.M.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Moe Marvel of 255 Eastern Parkway upon the Bar Mitzvah of their son, Lawrence, which will be held at the Center this Saturday morning, December 29th.

Congratulations are also extended to Mr. and Mrs. Alexander Sharkey of 135 Eastern Parkway upon the Bar Mitzvah of their son, Stephen R., which will be celebrated at the Center on Saturday, December 29th.

Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. Benjamin Kaplan of 1632 Carroll Street on the marriage of his son, Leonard George, to Miss Hilda Rice, which was celebrated at the Center on December 19th.

Acknowledgment of Gift

WE acknowledge with thanks receipt of a donation of prayer books from Mr. and Mrs. Max Rothman of 770 Empire Boulevard in honor of the Bar Mitzvah of their son, Lawrence.

Sabbath Services

SABBATH evening services at 4:12.

Friday evening services at 4:15.

Sabbath services, Parsha "Shemot," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

Club Activities

Inta-League

THE outstanding events of the Inta-League club for boys and girls during

the past month were Quiz programs and discussions of important current Jewish events. Each cultural meeting was followed by a dance and social. Plans were formulated for a Theatre Party and the contribution of packages to be sent to Halloran Hospital.

Shomrim

AMONG the topics for discussion at the meetings were: "Military Training for Youths Between the Ages of 17 and 25"; "Is Labor Justified in Asking for Higher Wages or Should Labor Absorb the Excess Profits of Industry?"

Tzofim

The Tzofim challenged the Cheyennes, an outside team, to a basketball game. The cultural program centered around the Palestine question and the White Paper.

Maccabees

The Maccabees had very interesting meetings which consisted of well planned, cultural programs and games in which all the members of the club took part.

Vivalets

The Vivalets played host to the Shomrim at a skating party and a good time was had by all. Dancing and a movie party were among the other social events of the month.

Candlelights

The Candlelights took a fancy to modeling with clay and painting. The members made beautiful Chanukah Menorahs for their parents and are now working on other art projects.

Rachel Judaeans

The Rachael Judaeans were busy learning new Palestinian songs and dances and a trip to Radio City Center was the chief attraction during the past month.

Chanukah Celebration

Each individual club had a Chanukah Party. The candles were lit by one of the club members, followed by a discussion of the significance of Chanukah as a Jewish National Holiday.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- BERMACK, HARRY
Res. 176 Seeley St.
Bus. Attorney, 51 Chambers St.
Married
Proposed by Maurice Bernhardt
- BLOCH, DR. HARRY
Res. 1745 President St.
Bus. Physician, Same
Married
*Proposed by Bernard Fink,
Dr. Harry Warwick*
- CHINITZ, DR. IRVING
Res. 702 Eastern Parkway
Bus. Dentist, Same
Married
Proposed by Mrs. Lena Rosenman
- COHEN, ARTHUR
Res. 5825 Kings Highway
Bus. Lumber, 242 E. 25th St.
Married
- DAN, SAMUEL L.
Res. 81 Ocean Parkway
Bus. Summer Hotel, High View,
N. Y.
Married
Proposed by Dr. Julius M. Dan
- DOLLOW, ALBERT
Res. 279 East 92nd St.
Single
- DRIESEN, WILLIAM
Res. 554 Eastern Parkway
Bus. Millinery, 781 B'way
Married
Proposed by David Rosenberg
- FEIGIN, Miss EDITH
Res. 19 Willoughby Ave.
Proposed by Mrs. L. Lowenfeld
- FRANK, Miss MURIEL E.
Res. 470 Pennsylvania Ave.
Proposed by Irving Miller
- FRIEDMAN, JEROME
Res. 947 Montgomery St.
Bus. Luggage, 220 5th Ave.
Single
Proposed by Jacob Mines
- GERLIN, DR. GEORGE J.
Res. 361 Irving Ave.
Bus. Physician, Same
Single
- GREBLER, Miss RUTH
Res. 1626 47th St.
Proposed by Michael Block
- GLICKERMAN, SIDNEY
Res. 1409 St. Johns Pl.
Bus. Brokerage, 42 B'way
Married
Proposed by Sol Goldberg
- GOODMAN, JACK
Res. 369 Snediker Ave.
Single
- GUTCHO, Miss SYLVIA EDNA
Res. 1463 Bedford Ave.
Proposed by Abraham and Ira Shorin
- HARF, AUSTIN
Res. 751 St. Marks Ave.
Bus. Meat, 579 Nostrand Ave.
Married
Proposed by Geo. Eisenberg
- HIRSCHFIELD, JEROME
Res. 2 E. 55th St.
Bus. Shirts, 112 Leonard St.
Married
- HORLICK, SAMUEL
Res. 1099 Winthrop St.
Bus. Mfg., 35 Park Pl.
Married
Proposed by Benj. Horlick
- JACKMAN, JAMES J.
Res. 1539 Carroll St.
Bus. Lawyer, 277 Broadway
Married
*Proposed by Nathan Brown,
Benj. H. Wisner*
- JOHNSON, SAUL
Res. 385 Argyle Rd.
Bus. Flour, 371 Neptune Ave.
Married
Proposed by Geo. Eisenberg
- KESELENKO, Mrs. ROSE C.
Res. 365 New York Ave.
Bus. Teacher, P. S. 175
*Proposed by Hyman Silver,
Norman Berkowitz*
- KRAMER, MAX
Res. 30 E. 54th St.
Bus. Brokerage, 79 Wall St.
Married
*Proposed by Benj. Dubrow,
Frank Wolk*
- KUNIN, LEO D.
Res. 1700 Albemarle Rd.
Bus. Lithographers, 270 Lafayette St.
Married
Proposed by Chas. Dilbert
- LEVINE, Miss LENORE
Res. 643 Vermont St.
Proposed by Irving Miller
- LEVINE, MILTON
Res. 1170 Lincoln Pl.
Single
- LEVINE, SAMUEL
Res. 1170 Lincoln Pl.
Single
- LEWINSTEIN, EMANUEL
Res. 1301 Avenue I
Bus. Elec. Supplies, 87 Leonard St.
Married
Proposed by Maurice Bernhardt
- LEWIS, PHILIP
Res. 959 Park Pl.
Bus. Clothing Mfg., 122 5th Ave.
Married
Proposed by Harold Lewis
- MARCUS, JACK
Res. 833 St. Marks Ave.
Bus. Diamond Cutter, Same
Single
- MARKOWITZ, LEON
Res. 491 E. 52nd St.
Bus. Woolens, 229 4th Ave.
Single
- MEISLIN, Mrs. ROSE G.
Res. 1450 President St.
Proposed by Abraham Gribetz
- MENDELSON, BENJAMIN
Res. 245 Hawthorne St.
Bus. Fur, 37 Bogart St.
Married
Proposed by Frank Wolk, Max Caplan
- NEMEROFF, HARRY
Res. 757 Empire Blvd.
Single
- NIRENBERG, Miss THELMA
Res. 763 Eastern Pkwy.
- PHAFF, ARTHUR
Res. 318 Atkins Ave.
Bus. 307 7th Ave.
Married
*Proposed by Ralph Silver,
Sam Schoenfeld*
- POYTA, HENRY LEE
Res. 991 Carroll St.
Single
Proposed by Dr. Simon B. Poyta
- REISS, MAURICE M.
Res. 1650 President St.
Bus. Mfg., 1161 Broadway
Married
Proposed by Abraham Albert
- ROSENZWEIG, SIDNEY
Res. 888 Montgomery St.
Bus. Blueprinting, 7 W. 45th St.
Single

RUDIN, LAZARUS

Res. 947 Montgomery St.

Bus. Meat, Same

Married

Proposed by Irv. Wallace

SAPOFF, Miss BETTIE

Res. 546 Ashford St.

SAVITSKY, JACK C.

Res. 899 Montgomery St.

Bus. Mfg., 463 7th Ave.

Single

Proposed by Jacob Mines

SCHWARTZ, MELVIN T.

Res. 712 Crown St.

Bus. Belt Mfg., 307 W. 38th St.

Single

SEGAN, SEYMOUR I.

Res. 100 E. 18th St.

Bus. Men's Clothing, 140 5th Ave.

Single

Proposed by Martin Segan

SHLAKMAN, SIGMUND

Res. 737 Montgomery St.

Single

Proposed by Saul Shlakman

SILVERSTEIN, DR. I. SPENCER

Res. 315 New York Ave.

Bus. Physician, Same

Married

Proposed by Dr. Emanuel Spaet

SLAVIN, Miss EDNA

Res. 1020 President St.

Bus. Buyer, 225 W. 34th St.

Single

SLOW, MILTON

Res. 1810 St. Johns Pl.

Single

Proposed by George Friedman,

Milton Chasen

SMITH, SHELDON

Res. 959 Carroll St.

Bus. Photography, 480 Lexington Ave.

Married

Proposed by David Trilling

SNYDER, BERNARD

Res. 845 Lenox Rd.

Bus. Restaurant, 160 Greenwich St.

Single

Proposed by Joseph Shuter

SROLOFF, SAUL I.

Res. 290 Rockaway Pkwy.

Bus. C.P.A., Same

Single

Proposed by Joseph Shuter

TAYLOR, PHILIP

Res. 116 Corbin Pl.

Bus. Dresses, 450 7th Ave.

Single

Proposed by Samuel I. Samuels,

Morris Goldstein

TRILLING, SIDNEY C.

Res. 614 Carlton Ave.

Bus. Bank

Single

Proposed by David Trilling

WAXENBERG, JOSEPH

Res. 19 Maple St.

Bus. Provisions, 311 E. 8th St.

Married

Proposed by Jack Rosenberg

WEISS, CHARLES

Res. 2058 Union St.

Bus. Cotton Goods, 18 W. 23rd St.

Married

Proposed by Herbert Abrams

The following has applied for re-instatement:

MACHLIN, BENJAMIN

Res. 1457 Carroll St.

Married

Proposed by Maurice Bernhardt,

Abraham H. Zirn

MAURICE BERNHARDT,

Chairman, Membership Committee

Personal

CONGRATULATIONS and best wishes are extended to Mr. and Mrs. Lester Lyons upon the arrival of a daughter, Judith.

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CENTER BULLETIN BOARD

FORUM LECTURES

NEXT LECTURE

Monday Evening, Jan. 7, 1946

at 8:30 o'clock

Speaker

MAURICE SAMUEL

Brilliant lecturer and writer

Subject

"A JEWISH STATE:
SENTIMENTALITY OR
NECESSITY"

January 21st—

PROF.

NATHANIEL PEFFER

Noted authority of Far Eastern Affairs;
Professor of international relations at
Columbia University

AN EVENT YOU WILL NOT
WANT TO MISS!

THE BROOKLYN JEWISH CENTER'S

Twenty-fifth Anniversary
(postponed on account of the War)

will be held on

SUNDAY EVE., APRIL 7, 1946

at the

ST. GEORGE HOTEL

Reserve the Date! Watch for Further
Details

BASKETBALL GAME

This Sunday Eve., December 30th
at 8:30 o'clock

Brooklyn Jewish Center

vs.

Workmen's Circle

ANNUAL MEETING—JANUARY 31st

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 31st, 1946, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

| | | | |
|-------------------------|-------------------|-------------------------|-----------------|
| For President..... | Emanuel Greenberg | 2nd Vice-President..... | Hyman Aaron |
| 1st Vice-President..... | Max Herzfeld | Treasurer..... | David Goodstein |
| Secretary..... | Maurice Bernhardt | | |

Members of the Board of Trustees

(For a term of three years, 1946, 1947, 1948)

| | | |
|--------------------|------------------------|-------------------|
| Isidor Fine | Hon. Emanuel Greenberg | Morris Miller |
| Jacob A. Fortunoff | Jacob L. Holtzmann | Nathan D. Shapiro |

Members of the Governing Board

| | | | |
|---------------------|----------------------|------------------------|---------------------|
| Aaron, Bernard J. | Goldberg, Samuel H. | Levy, Mrs. Harry | Schwartz, Nathan T. |
| Aaron, Joseph I. | Goldstein, Joseph | Lowenfeld, Isador | Seeger, S. A. |
| Abelov, Saul S. | Goldstein, Nathaniel | Lowenfeld, Mrs. I. | Shorin, Abraham |
| Albert, Isaac | Gottlieb, Aaron | Lurie, Leib | Siegel, Wm. I. |
| Albert, Louis | Gottlieb, Irv. J. | | Siegmeister, Isaac |
| | Greenblatt, Samuel | Mann, Abe | Silberberg, I. |
| Benjamin, A. David | Greene, Harry | Markowe, Benj. | Simon, Louis |
| Bernstein, Alex | Grietz, Louis J. | Martz, Benj. | Spiegel, David |
| Bernhardt, Mrs. M. | Gross, Henry H. | Melker, Abr. R. | Stark, Joseph |
| Blickstein, Harry | | Miller, Dr. Solomon J. | Stark, Samuel |
| Brenner, Mrs. Ph. | Halperin, Israel | Mitrani, Solomon | Strongin, Harry |
| | Halperin, Louis | | Strausberg, Samuel |
| Cohen, Emanuel | Halpern, David | Neinken, Morris | |
| Cohen, Dr. Irv. L. | Heimowitz, Joseph | | Teperson, Dr. H. I. |
| Cooper, Harry | Horowitz, Irv. S. | Ostow, Kalman I. | Turner, Herbert |
| | Horowitz, Mrs. Jos. | Parnes, Louis | |
| Daum, Louis | | Perman, Chas. | Weinstein, A. A. |
| Dilbert, Chas. | Inselbuch, Samson | Preston, Harry | Weinstein, Michael |
| Doner, Jacob S. | | | Weinstock, Louis |
| Dubrow, George | Joley, Albert | Rachmil, Hyman | Wender, M. D. |
| | | Rosen, Meyer A. | Wiener, Mrs. I. |
| Fine, Chas. | Kamenetzky, Samuel | Rosenson, Ira L. | Witty, Albert |
| Fine, Jesse J. | Kaminsky, David B. | Rutstein, Jacob | Witty, Mrs. Al. |
| Finkelstein, Dr. R. | Kaplan, Abraham | | |
| Freedman, Harry A. | Kaufmann, Leo | Safier, Chas. | |
| Frieman, Reuben | Klinghoffer, Morton | Salwen, Nathan | Zeitz, Harry |
| | | Schneider, S. A. | Zimmerman, Mort. |
| Ginsburg, Abraham | Levenson, Dr. S. M. | Schrier, Isaac | Zirn, Abr. H. |
| Gluckstein, Ira I. | Leventhal, Julius | Schwartz, Arnold M. | Zucker, Harry |
| Goldberg, Max | Levine, Morris B. | Schwartz, Harry | Zwerdling, Tobias |

Nominating Committee

Samuel Lemberg, *Chairman*

| | | |
|--------------------|-------------------------|----------------------|
| Blickstein, Harry | Levenson, Dr. Samuel M. | Schneider, Samuel A. |
| Brukenfeld, Morris | Miller, Dr. Solomon J. | Spatt, Dr. Moses |
| Gross, Henry H. | | Weinstein, Michael |

HONOR ROLL

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Blumberg, Emanuel R., Cpl.
 Fried, Bernard, S/Sgt.
 Glazer, Herman, Lt. J.G.
 Gray, Murray, T/Sgt.
 Levy, Ted., Cpl.
 Meisel, S. J., S/Sgt.
 Pomerantz, Howard Edward, Sgt.

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RICHARD BEER-HOFMANN

[Continued from page 12]

the ceiling; a silver *menorah* was the outstanding ornament of the room. Here he created his dramas and sonnets. He wrote little, being more interested in the quality of his writings than in the quantity. It was not however the writing that took the time but the maturing of the characters in his mind. He had a feeling that he should not describe things which he himself had not lived through.

Beer-Hofmann never accepted any position in the Jewish community, nor in any other organization, for he felt he could not assume the responsibility for any policy.

Beer-Hofmann was characterized as a writer who could "feel, see, and give." The Germans rewarded him with tortments and exile for all the gifts he had brought to them.

Perhaps the rise of the Jew-baiting parties in Austria, fostered by the Austrian financial crash of 1879 and by the German "scientific" anti-Semitism, as well as the rebirth of the Jewish idealism, subconsciously moved him in the direction of Jewish creativity. One thing is certain, he came home not like a prodigal son after a violent crisis, but through inspiration. The Bible was the source of his Jewish inspiration. He had with him his family Bibles. One belonged to his grandfather, a neatly kept Vienna edition of 1837, with Zunz's German version. What he wrote on the Biblical themes, he considered as written between the Bible's lines. He did not want to introduce into his drama "The Young David" the scenes with Goliath and of Endor. They were too beautifully described in the Bible to be adapted, he said. His preferred prophets were Isaiah and Amos. He admired the poetry of the Psalms and used to say that at any moment of the day and night the Psalms are recited somewhere on the earth. He visualized the Jew not as an individual, but from the perspective of the five thousand years of the Jewish history and of Jewish world drama. He chose his themes only for their creative inspiration. Nor did he wish to console the Jewish reader, for he saw no solution for the Jewish woes. These woes were the painful irritants that created his literary pearls. His Jewish attitude was neither

apologetic nor panegyric. He was a Jew without commentary.

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It is one of the glories of New York City that it has become a haven to all those who embody the conscience and the decency of mankind. Beer-Hofmann found a refuge here in 1940, and he became a citizen only a few months before his death. He tried to forget his ungrateful land and spoke of "over there" without mentioning Austria. He had no intention of setting foot again on his native soil. He had no one left there with whom he could shake hands.

In appearance Beer-Hofmann was tall and of fine features. He spoke calmly without emotion, without gestures, but there was sadness in his face, his voice, and his brown eyes. He had the pleasant manners of a gentleman. He spoke and listened to the interviewer as to a colleague and made him feel immediately at ease. He answered questions willingly, but he did not talk of himself.

He lived a quiet, retired life, shared by his two daughters. His son Gabriel is in England. In his home he was surrounded by his family portraits. Heirlooms, books, souvenirs filled his rooms. He could quote any of his writings from memory, and he walked in European literature as in his garden.

From his windows he could look at the St. John's Hospital and at the Morning-side Park. Sometimes he would take a walk there and feed the squirrels. He looked upon each generation as a shore which the waves of time reached for a while, overran, then rolled on to a new generation.

A few weeks after the poet's death I visited his home. I was received by Mrs. Miriam Lens, her husband, and by the younger daughter, Noemah Beer-Hofmann. We gathered in the same room where Beer-Hofmann used to receive his visitors, and sat at the same table he used.

There were piles of clippings which we examined. Some from Vienna described a memorial performance there. I asked my hosts how they left Vienna. Noemah, an unusually brave young lady, told me some of her experiences. Her story leaves the listener with a feeling of impotent

shame, horror, and wrath. When the assaults came the older daughter and the son Gabriel were abroad. Noemah, her father, and her sick, bedridden mother, stayed at home. Four Nazis broke into the house and demanded that Beer-Hofmann pay them the money he had stolen from them, the Christians. A long argument began, during which the poet repeated again and again that they could kill him, if they wished. Finally he put them to shame and they began to withdraw. He then demanded an apology. Three of them apologized, the fourth let out a bestial growl and they were off. Another raid came, with the same threats and a demand for a written permission to present his play, "Graf von Charolais," with the Jewish character Itzig. They wanted it in order to show to the English press how fair they were. Beer-Hofmann refused to sign. A short time later a panting Nazi ran in to tell them that, at the risk of his life, he advised Beer-Hofmann to go into hiding, for the Nazis had decided to arrest him. Meanwhile the house was stoned steadily. Noemah remained alone with her sick mother. One night seven Nazis began to hammer on the iron gate of the house with their rifle butts. Mrs. Beer-Hofmann suffered a severe heart attack. The house was plunged into darkness for safety, and the courageous Noemah crept silently through the house, reached the telephone and called up a doctor. The physician refused to come. "She is married to a Jew—let her croak (*krepieren*)."

The Nazis forced Beer-Hofmann to sell all his property and robbed him of all the proceeds through the fraud of taxation. When he was to receive the final visa, the Nazi official demanded for himself five thousand marks, and got them. The family reached Switzerland practically penniless. Soon after, Mrs. Beer-Hofmann died.

Among the clippings was a letter from a Vienna Jewish woman, released by the Allies from the Theresienstadt concentration camp. She wrote nothing about her own experience, but only said that in the depth of despair she used to recite whatever she could remember from "Jacob's Dream," and thus found solace and energy to go on with life. Returned to Vienna she made a pilgrimage to Beer-Hofmann's house as to a consecrated shrine.

"THE JEWISH STATE" IS 50 YEARS OLD

[Continued from page 6]

had started in June under the title, "The Jewish Question," and of a draft of a lengthy speech, "Address to the Rothschilds," which he originally had planned to deliver before the family council of the Rothschilds following his failure to convince Baron de Hirsch. He worked in a sort of feverish excitement, relieving himself, so to speak, of all the apprehensions and hopes accumulated in a stormy year:

"I do not remember ever having written anything in such an exalted mind as this book," he stated, years later. "Heine says that he heard the pinions of an eagle fluttering over his head when he wrote certain verses. I also felt that I heard a similar rustling over my head when I wrote this book. I worked at it daily until I was quite exhausted. . . . I wrote walking, standing, lying, in the street, at meals, at night, when it drove me out of sleep."

Herzl offered the manuscript, entitled, "Der Judenstaat, Versuch einer modernen Loesung der Judenfrage" ("The Jewish State, An Attempt at a Modern Solution of the Jewish Problem") to several well-known publishers. They refused to print it. Finally it appeared, on February 14, 1896, under the imprint of M. Breitenstein, bookseller and publisher of Vienna, in an edition of 3,000 copies.

Read today, "The Jewish State" seems to be a peculiar mixture of brilliant psychological and social analysis combined with a relatively poor knowledge of the conditions of the Eastern European Jews (whom Herzl had never visited at that time) and of rather naive plans for Jewish emigration and for the establishment of the future state. Herzl did not have Palestine in mind as the site of the proposed Jewish state—he would have accepted any spot on earth for a *Nachtsyl* (shelter) for his people. Neither did he pay much attention to the language and religious problems. However, his concepts underwent a change as he got in touch with Eastern European Zionists, and finally even visited Palestine.

These shortcomings do not detract much from the grandeur of the work, the basic ideas of which are still valid.

"I consider the Jewish question to be neither social nor religious," he wrote, "even though it takes on these and other colorations. It is a national question, and in order to solve it we must, before everything else, transform it into a political world question, to be answered in the council of the civilized peoples." He added: "We are a *people*, one people. Everywhere we have tried honestly to disappear in the surrounding community, and to retain only the faith of our fathers. We are not permitted to do it." The sufferings of the Jews can be ended only if those Jews who want to emigrate, or who are forced to do so, gather and concentrate in a land of their own, under a government of their own. Answering, implicitly, Baron de Hirsch and other philanthropists, he declared: "No individual is strong enough or rich enough to transfer a people from one place of residence to another. Only an idea can do it. The state idea does possess that power. In the long night of their history the Jews have never ceased to dream that kingly dream: 'Next year in Jerusalem.' It is an ancient saying among us. The task before us now is to prove that this dream can be transformed into a thought of the bright daylight."

What struck the unbiased reader five decades ago, and what is bound to strike him today as well, is not only the wealth of ideas crowded into this little volume, but also the *noblesse* of the writer, noticeable in every phrase. The poet Richard Beer-Hofmann wrote to Herzl, on receiving a copy of that history-making volume: "More than anything to be found in your book, I liked the personality of its author. Here at last is a man who does not bear his Jewish origin as a burden or, in resignation, as a misfortune, but is proud to be the legitimate heir of an old, old civilization." Chaim Weizmann expressed a similar idea when, in his introduction to the 1943 edition, issued by the Scopus Publishing Company in New York, he stated: "The most potent cause (of the survival of 'The Jewish State') was the personality of its author. . . . From the very beginning of his Zionist career, when he was still grappling with the problem in the privacy of

his study, entirely unaware of others perplexed by the same problem, he seems to have been possessed by a sense of mission and vocation—already bowed under the burden which he was to bear until his last day. . . . Some of this exaltation and sense of destiny must have communicated itself to the hundreds from every land and station and opinion, who in response to his call, convened at the first Zionist Congress in Basle two years after the publication of 'The Jewish State.'"

The book was received with anger and ridicule. Yet it survived the skeptics and the pussy-footed. It was translated into many languages; many English editions appeared since 1896, when the translation by Sylvia d'Avigdor was published in London in an edition of only 500 copies. What is more important, the term *Judenstaat* did not remain buried in the realm of books. It was accepted, first by an increasing number of Jews, thereafter by many noble-minded Gentiles—"Christian Zionists," as Herzl would call them. The fact that political considerations make some people prefer the term "national home," while others choose the more elastic designation of "Commonwealth," makes no difference.

Today the battle for the establishment of a Jewish Commonwealth in Palestine is still being fought. But it seems as though we are closer to the fulfillment of Herzl's dream than ever before.

And in Palestine itself there are now an estimated 650,000 Jews, a large all-Jewish city, Tel Aviv, and nearly 300 Jewish agricultural settlements. These Palestine Jews cling to their land. Herzl—if he were still alive, he would be 85—would have loved to see this fulfillment of his vision, embodied in the closing paragraphs of "The Jewish State":

". . . I believe that a wondrous generation of Jews will spring into existence. The Maccabees will rise again. Let me repeat once more my opening words: The Jews who wish will have their State. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity."

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